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WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

CONTENTS

QUESTIONS OF THE HOUR, . . . 193	MONOGRAPHS, 224
NEWS OF THE CHURCHES, . . . 201	EDITORIAL NOTES, 227

No. July, 1900. 7.

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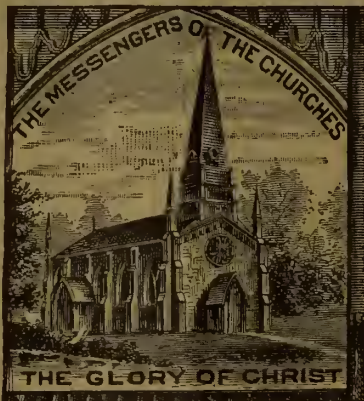
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1900.

7.

QUESTIONS OF THE HOUR.

THE CONDITIONS OF SUCCESSFUL WORK FOR CHRIST.*

Rev. James A. Black, Wyman, Ia.

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach."—Neh. 2, 17.

Among the many distinguished men whom the Old Testament introduces to our notice, there are few more deserving of honorable mention than Nehemiah. His excellences were such that to this day he stands before us as a model of true piety and ardent patriotism. When we read his history, that which especially impresses us is that, notwithstanding his unfavorable surroundings in the Persian court, where he held the responsible office of cup-bearer to the king, he maintained his attachment to his despised people and to his religion. The morals of a court are noted for their corruption, and we should have feared that, encompassed as he daily was by the seductions of luxury and voluptuousness, he would have by degrees yielded to their fascinating power, and become as depraved as his heathen associates. But attractive as were the splendors of the palace at Shushan, the holy city was dearer to his

heart, and to it his thoughts seem to have been constantly turned. Eager and earnest were the inquiries he made about it to his brethren, who one day came from the distant fatherland to pay him a friendly visit. And when they had given him a detailed account of Jerusalem's misery, and the consequent afflictions of the people, daily embittered by the taunts of their idolatrous assailants, his soul was so overwhelmed with grief, that "he wept and mourned certain days, and fasted." In the depth of his sorrow, he betook himself to his covenant God, asking day by day, as he went in before the king, to be prospered, and to find mercy in his sight, that permission might be given him to go to the beloved city and seek its welfare. At length his prayer was heard, and in due time he started for Jerusalem. On his arrival he spent three days in making a quiet personal inspection of the condition of the city, and in maturing his plans for future action. He then summoned the people to meet him, and thus laid the matter before them: "Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach."

Fathers and brethren, the language which Nehemiah addressed to his countrymen, I would this evening address to you. You see the ruined and desolate condition

*Sermon of Retiring Moderator, preached before Synod of Reformed Presbyterian Church, Cedarville, O., May 30, 1900, and published by request.

of Zion, the city of our God. It needs no description by me. I would simply direct your attention to the work of repairing its breaches and building up its walls. These Jews began the undertaking to which Nehemiah exhorted them, and never desisted until it was complete and Jerusalem was again surrounded by strong and massive walls. Following their history on the occasion, we may learn what are the conditions of building or working for Christ on the part of His Church and followers which will surely be crowned with success. Here notice:

I. A spirit of self-sacrifice. The want of this was evidently the reason that the walls of Jerusalem had not been repaired at a much earlier period, and the city made secure against the incursions of enemies. Nearly a century had gone by since the return of the captives from their weary exile in Babylon, and yet they had done nothing to remove the unsightly rubbish, and close up the great gaping breaches that had been made in the walls when the city was taken by the Chaldeans. Their numbers indeed were not large, but they were not so limited in resources as one at first might suppose. They had become prosperous, and were living not only in comfort, but in ease and luxury. More than a quarter of a century before this time, we find that when they were urged to rebuild the temple they excused themselves by saying that the proper time had not come for building the house of the Lord, yet while the Lord's house was lying in ruins, they had built and were occupying ceiled houses of their own. So on the present occasion; they may have pleaded inability as the reason for having so long neglected to make any effort to restore the city to something like its former condition. But poverty could not be taken as an excuse from a people who had among them nobles, and merchants, and perfume

makers, and even goldsmiths. The great trouble was they had become worldly, and faithless, and selfish, and lacked that spirit of self-denial without which no great work has ever yet been accomplished. But when Nehemiah, burning with devout love for the holy city, and zeal for the God of his fathers, by his words and his own unselfish example roused them from their lethargy, their money getting and money hoarding, and begat in them public spirit in behalf of their country and their religion, they spared no cost or pains to build and beautify the city of their God. The work was one of no small magnitude, and necessarily required for its accomplishment a large amount of bodily toil and a vast expenditure of money; but they cheerfully gave both, and never desisted until the work was finished.

Now our New Testament Jerusalem can never be raised up in all its true grandeur until its friends realize its claims on their affectionate regards, and are ready to sacrifice every selfish interest to promote its welfare and prosperity. Nineteen centuries ago the Master Himself issued the command and sent forth His builders to lay the foundations and begin the work; but, though here and there a breach has been repaired and a gate set up, vast stretches of the walls are still in ruins. Millions on millions of our race are to-day sitting in the darkness and shadow of death, with no one to tell them that the Sun of Righteousness has arisen on our world with healing in His beams. Even in the home field little is being done compared with what ought to be done. It is only here and there that efforts are being made to reach the unevangelized masses around us, and bring them to Christ; while thousands uncared for are perishing in ignorance and vice. The treasuries of the Church are empty, her schemes are languishing for want of the means to prosecute

them as their needs require, and her appeals for funds to carry on the work of the Lord are unheard or evoke only a meagre response. Why is this? With an open door everywhere for the gospel of the kingdom, with hundreds of young men ready and anxious to go forth as the heralds of the cross, with thrifty opulent people growing richer every day, what is it that retards the growth and progress of the Church and prevents her from speedily bringing the world to the feet of her divine Head and Lord? The lack of a spirit of self-denial and self-sacrifice on the part of her members. Their love of the world and their devotion to its pursuits have quenched their zeal for the welfare of the Master's kingdom, and turned their religion into a cold, languid thing, in which there is little heart or life. We live in an age when Mammon is worshipped as never before, and with a devotion that is growing more intense every day. "Wherever we look we see a spirit of greed," said a distinguished dignitary of the Church of England not long ago. "If we look, for instance, at our international relations—in the east of Europe, the dominant principle is self-assertion and greed; or if we look at South Africa, it is gold, diamonds, and greed that are dominating the lives of men there, and doing untold mischief." The English prelate puts it not too strongly. Greed is the trend of the age, and all are ensnared by it, the professed followers of Christ as well as those who make no pretension to religion. Some one has estimated that the evangelical Christians of these United States are the possessors of eight billions of dollars—an amount of wealth that staggers us to compute. Yet the highest estimate of their gifts for work in the foreign field is put down at twenty-five cents per member annually. How little is practiced of that self-denial which the gospel again and

again enjoins on the followers of Christ! History tells us that the early Christians, when in urgent cases they had nothing to give, were accustomed to appoint fasts, so that what was saved even by the poorest of the flock might help to supply the common wants. But where is the most liberal giver in the church of the present day, who by his contributions deprives himself of a single comfort or even of the luxurious enjoyment of the good things of life? The cause of Christ is treated very much as the rich man treated Lazarus. It begs without, and receives only the crumbs that fall from the table, while pampered self, clothed in purple and fine linen, fares sumptuously every day. What we need is not so much rules to regulate our giving, as such a baptism of the Spirit that we shall realize the sacred and binding obligations that rest upon our souls to consecrate ourselves and our most treasured possessions to the work and service of the Lord. It was thus that the Macedonian Christians in the midst of great afflictions and extreme poverty, as Paul tells us, went beyond their ability in their contributions for the poor saints at Jerusalem. "They first gave themselves to the Lord." When modern professors of the faith catch the spirit of these primitive followers of Christ, and live not unto themselves but unto Him who died for them and rose again, the walls of Jerusalem will speedily be rebuilt, but so long as they clutch the world with a demoniacal grasp, and infuse no element of self-sacrifice into their work for the Lord, we must expect to dwell among ruins.

II. Harmonious co-operation is no less essential to success. This we have also illustrated in the case of these returned exiles. When Nehemiah proposed to them the rebuilding of the walls of Jerusalem, the sympathy and co-operation of every rank and grade of society was aroused and

engaged. Priests, rulers, nobles and people spoke out as one man, and said, "Let us arise and build." And accordingly we find, as we read on in the next chapter, high and low, rich and poor, working side by side in clearing away the ruins and building up again the walls. This unity of purpose and effort was essentially necessary to the success of the undertaking. Had only a part of their number been willing to engage in the work, while the rest refused to have anything to do with it, or opposed it and dissuaded from it, the probability is that no attempt of the kind would have been made, or if it had, that it soon would have been abandoned by its most zealous advocates and friends. The same is true in regard to the Church and her projects. Her interests can be promoted and her prosperity secured only by her friends uniting heart and hand in every good work. Where there are jarring and contention, suspicion of motives and bitter words, heart burnings will be engendered, rivalries and jealousies will be excited, and the advancement of Christ's kingdom will be retarded. If it is a pleasant thing to behold brethren dwelling together in unity, it is a painful and pitiable sight to see them quarreling and wrangling, and repels men from joining their ranks. The orderly, peace-loving citizen is afraid of a riot, and when one is in progress in the streets of his city, he will walk blocks around to keep out of its way. If the welfare of Zion held in the affections of its lovers and friends that place to which it is entitled, the voice of dissension and discord would be hushed, and peace and harmony would rule supreme. On the day before the battle of Trafalgar, that great English admiral, Lord Nelson, is said to have been exceedingly anxious to effect the reconciliation of two of his officers who were at variance. "For a long time there had existed such a bitter feud

between them that neither could take any pleasure in the other's winning a victory. Lord Nelson took these two officers to a spot where they could have a good view of the fleet that was opposed to them. 'Yonder,' said he, 'are your enemies; shake hands and be friends, like good Englishmen.'" In the presence of a world hostile to their Master, the followers of Christ should never allow their variances to prevent them from laboring shoulder to shoulder for the overthrow of sin and the establishment of righteousness. We are indeed commanded to "contend earnestly for the faith once delivered to the saints"; but, alas! the most bitter quarrels among brethren are not always those which involve some clearly revealed truth, but frequently those that relate to some petty matter of discipline, to a personal preference, the most effective mode of carrying forward some department of the Church's work—matters about which men may honestly differ without being unfaithful to solemn vows and engagements. Unlike as we are in the surroundings under which we have grown up, in our education and early training, and even in the very constitution of our minds, it is not to be expected that we can always see things in the same light, and agree in our judgments. Indeed, it seems to me that we have no reason to think that there will be perfect uniformity of views even among the saints in heaven. That world of unbroken peace and love will have its mysteries as well as this; the human mind is finite, and in its efforts to understand them before they are fully disclosed, will doubtless arrive at very different conclusions as to their meaning. Be this as it may, in our present state with corruption struggling within us for the mastery, we need not look for perfect agreement so long as freedom of thought and speech is enjoyed. But when we fix our attention

too exclusively on mere minor matters of difference, there is danger of their assuming such magnitude that they will hide from our view the whole broad platform of truth on which we are all agreed; just as gazing on a pin-head that has been brought close to the pupil of the eye will render invisible the most beautiful landscape, or eclipse the very sun shining in the firmament of the heavens. If we cannot see eye to eye in all things, we can at least honestly strive to keep the unity of the Spirit in the bond of peace. In this way we shall escape the reproach and weakness which dissension always brings, and by concentrating our energies be able to work successfully for building up the walls of Jerusalem.

III. Individual effort, however, is here another important condition which must not be overlooked. Among the builders of the walls in Nehemiah's day, there were but few laggards who shirked their duty, and indolently looked on with no interest in the work. While the great body of the people were united in the prosecution of the same object, each labored zealously in repairing that portion of the wall that was nearest his own dwelling. One built here, another there; one repaired and erected this gate, another that, from one end of the wall to the other. Priest and people, ruler and ruled, each was alike busy from the first faint streaks of light gilded the morning sky until the sun had sunk to rest and the stars appeared. Even the gentler sex lent a helping hand, the daughters of Shallum working side by side with their father. No wonder that when they were "all at it, and always at it," to use the words of a successful leader of men, the walls of the city were repaired in less than two months. Looked at in detail the work seemed small which each one did, but it was great in the aggregate. So would it be in our day if the example of

these ancient builders of Jerusalem's walls was followed by every professed lover of Zion. But how few are there who seem to feel their individual responsibility to be earnest and diligent in the service of the Master. Too many are disposed to regard the church as only a place of privilege and enjoyment, forgetting that it is as well an organization of Christ's followers for mutual help and aggressive warfare, and that each member has his individual part to perform. There is, no doubt, work that I can do in association with others, but by God's plan and appointment, I have a work to do as an individual that is in a peculiar sense my own, and I can no more have it done for me by another than I can transfer my personal responsibility to another. Others may indeed do a far higher and more important work than I am capable of undertaking, but unless I do my own work, the work for which God has brought me into this world, it must be left undone. "To every man his work," is Christ's rule of apportionment. Providential circumstances and the wise bent of each one's inclination will point out for him the work that he should do—the labor he should be willing to undertake in helping to raise up again Jerusalem's walls. But if we are faithfully striving to do our part, it matters not what may be the nature of the task allotted to us, whether clearing away the rubbish, working down low in the foundations where we toil unseen, and the results of our labor never meet the eye of man, or in the most conspicuous position on the wall, where we are continually in the public gaze. However humble and insignificant our efforts may have been, when the building is finished we shall have a share in the glory of the final results.

We have a happy illustration in the story of the king who would build a

magnificent church, and that the honor might be all his own, forbade any one to contribute in the slightest degree to its erection. "A tablet was placed in the side of the building, and on it his name was carved as the builder. But one night he saw in a dream an angel, who came down and erased his name, and the name of a poor penniless widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him, and sternly demanded what she had been doing. The trembling widow replied: 'I loved the Lord, and longed to do something for His name, and for the building of His church, but I was forbidden to touch it in any way, so in my poverty, I brought a wisp of hay for the tired horses, as they tugged the heavy marble up the hill.' Then the king saw that his pride had been rebuked by angel hands, and that the offering of the poor widow had been dearer to God than the gifts of his magnificence." In the eyes of the Saviour it is enough, if in helping forward the work of the Lord, we do what we can. Neither Gabriel nor the highest creatures of God are required or are able to do more than this, and however small and trifling it may appear in the eyes of the world, it meets with the divine approval and reward. If each one thus worked up to the full measure of his ability, expending the energies of his whole being in the service of Christ, how soon would the walls of Jerusalem rise up from their ruins in grandeur and glory!

IV. Faith in God under all discouragements that He will not allow our work for Him to fail is also indispensable to success. This was the great principle that nerved the soul of Nehemiah and his compatriots in their efforts to restore again the walls of their beloved city. They had made but little progress when they encountered bitter opposition on every side. Sanballat

and Tobiah and other leading men in the rival colony of Samaria, with the Arabians, the Ashdodites, and Ammonites, strove to dismay them by insinuating that they were disloyal to the king, and that they were fortifying their city in order that they might throw off his authority and assert their independence. But they were undeterred. Nehemiah, acting as their spokesman, declared that God would prosper them, and that they would therefore go on and build. Derisive laughter and scurrilous taunts and jeers were next directed against them, but to no avail; then the threat to attack them with an army; but still they continued steadfast to their purpose. Their own fewness and feebleness, the power of their enemies, and the magnitude of their undertaking were forgotten when they lifted their eyes to the heavens and remembered that the Lord great and terrible was on their side and they were doing His work. In the might of this confidence they continued until the walls were finished and the gates were again set up.

The same lofty faith in God is still needed by every worker in His cause. We live in times, indeed, when a profession of religion does not expose to civil pains and penalties; but if the rack and wheel and other instruments of torture have been laid aside—if Geshem, the Arabian, and Sanballat, the Horonite, no longer live, yet even in lands blessed with the light of the gospel, there is still to be found a vast multitude of persons who are opposed to the essence and spirit, the doctrines and precepts of our most holy faith. Vice and immorality in multiplied forms crowd every city and overflow into every hamlet in our land. The liquor traffic entrenched behind law and money plies its vile trade from year's end to year's end, and fills the land with mourning, lamentation, and woe. The worshippers of mammon and

of pleasure in ever-increasing numbers trample upon the day of the Lord, and sneer at those who are striving to preserve its sacred hours as God's precious boon to toiling man and beast. The lodge stands forth as the rival of the church, and tens of thousands find in its Christless prayers and rites all the religion they desire. But the builders of Jerusalem find their worst enemies within the very walls which they are struggling to raise. In our age and country mind is unshackled, and with the chains of superstition, it has thrown aside reverence for much that is sacred. The pendulum has swung from the point of over-strictness to that of over-looseness. The most universally accepted principles are now discussed as if they had been only just stated; and creeds and confessions sealed by the blood of martyrs and hallowed by the sanction of ages, are searched and sifted as if they had been published but yesterday. Not only old forms of belief, but the very beliefs themselves are boldly thrown aside. Heresies and errors dead and buried long ages ago, are dug up out of their mouldering graves, galvanized into life, and decked out in new dress. The popular theology of the day, while claiming to be more biblical, evangelical and spiritual, would eliminate the supernatural element from religion, and this in every department. Its vague and hazy teachings befog the truth, and confuse the minds of men. In the interests of its "larger hope," that awful chasm which, in the world beyond, will, as we are told, ever yawn between the righteous and the wicked, must be filled up, or at least bridged over. Sin must be minimized until it becomes a mere accident or incident in the nature and history of our race. The fatherhood of God must be broadened until it shall include among his children the vilest sinner as well as the most eminent saint. The priestly character of

Christ must disappear, and not to atone for sin, but to reveal the heart and mind of God must be regarded as the great end of the incarnation. Christian consciousness must be taken as the standard in religion, and not the Bible, which, we are told, has lost its infallibility to the scholarly mind; and all the old systems of theology must be reconstructed, and no doctrine must be retained that is not in accord with our personal feelings in this enlightened age. Indications, too, are not wanting that even the discipline of the house of God is to be subjected to the same conditions. There are those who imagine that they can be earnest devoted co-laborers with Christ in a sinful world, and yet become the patrons of the dance, the card-table, and the theatre. A clamorous demand is therefore made upon the Church in some quarters to tolerate, if not to sanction these so-called amusements, which for centuries she has condemned and visited with her censures as most hurtful to spiritual life and growth. The spirit of the age is averse to the restraints of Christian principle. A false liberalism is abroad, whose dictum is: "There is something good in all religions; if a man has charity in his soul, and observes justice in his dealings, it matters not what doctrines he believes, provided he is only honest in his belief. This condition complied with, he may be an infidel or a Buddhist, and yet be saved."

Now, in the face of all these multiplied forms of opposition from without and from within, what can sustain the Church's builders in their efforts to raise up her walls, but unshaken faith in God and in the ultimate triumph of His truth?—a faith like that of the stripling shepherd, who advanced to conflict with the doughty giant, exclaiming: "Thou comest to me with sword and spear—I come to thee in the name of the God of the armies of Israel

whom thou hast defied." A faith that begets a prayerful spirit, inspires with courage, and renders zealous in the service of the Lord. Neither the vastness of the work, nor the array of difficulties, nor a sense of personal weakness will have any terrors for the man who has simple child-like trust in God. He knows that nothing is too hard for the Lord, that He is wise in counsel and mighty in working, and often fulfils His pleasure by the feeblest instrumentalities, and that, too, against the greatest apparent odds. "The sneer," remarks a modern writer, "that Providence is always on the side of the strongest battalions is an audacious misreading of history and the very opposite of the truth. It is the weak battalions that win in the long run. God does all His great works by the few, not by the many — by the feeble not by the strong." He "hath chosen the weak things of this world to confound the mighty, and the things that are nought to bring to nought the things that are."

Fathers and brethren, we as builders for God are engaged in a work that to many

seems a hopeless task. Our efforts to secure the royal supremacy of our Lord Jesus Christ over the nations of the earth are still far from being crowned with success; but we need entertain no misgivings as to the final result. That is as certain as the decree and promise of God can make it. By a divine and eternal necessity Jesus must reign until all His enemies are made His footstool. Under His just and beneficent sway superstition, and error, and vice, and all other kindred evils that afflict society are destined to disappear, and the whole world to be mantled with truth and righteousness. Neither prophet nor any one can tell the time, how long until this universal enthronement shall be an accomplished fact. But the whole procedure of providence is tending to this glorious consummation as a future day will clearly show. His Church and people have, therefore, only to enter with Him on a hallowed crusade against sin, and to wait in the exercise of faith and patience, when He will take to Himself His great power and reign. Come, then, and let us build up the wall of Jerusalem that we be no more a reproach."

—There are wonderful revelations of the work of the Holy Spirit in missions. A missionary in Manchuria reached a town of whose existence he had never heard, and there found thirty-six inquirers. At the next village, where no foreigner had ever been, he found a chapel fitted up for Christian worship, the fruit of a single convert who had migrated thither.

—A poor woman in New York City who keeps a small fruit stand, it is said, gives regularly twenty-five dollars a year to the cause of missions—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.

—Lewanika, king of the Barotsi, on the Upper Zambesi, has appointed in place of the old heathen prime minister, a young Christian, and that precisely because, as the king himself says, "being a Christian, his mind will be open to every sort of progress." On his installation in the public places all the chiefs made speeches. One, a church member, said, "Never forget you are a Christian. You are the bull who is leading us across the stream. If you turn back, you will drown us all!"

—It is right to be contented with what we have, but never with what we are.—
Episcopal Recorder.

NEWS OF THE CHURCHES.

ABROAD.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

The Committee on Foreign Missions report that the only paper referred to them was the report of the Foreign Mission Board. In reviewing this report Synod may congratulate the Board, the missionaries, the converts and the whole Church on the results of the year's work.

That the Church should have swept past the goal set by the appropriation made by Synod last year, and gone beyond the expenses of the year by more than one thousand dollars, is a ground for commendation of our people and of profound thankfulness to God. The proposal of one congregation to support its own missionary in the foreign field can hardly fail to fire other congregations with like missionary zeal. The report indicates that all the missionaries employed by the Board have abounded in labors and sacrifices; while such devoted and efficient service as that of Miss Cunningham left alone in Suadia, and such signal self-sacrifice as is shown by Mr. and Mrs. McBurney in their mutual agreement that he should return to his work in China, leaving her in weakness at home, will excite the admiration of the Church.

Miss Mattie R. Wylie returning home for rest is entitled to and will receive a loving welcome from the church she has served so faithfully and for so many years. All the lady teachers have strong claims upon the Church's sympathy and appreciation in their wearisome and unremitting toil in the increasing care of the boys and girls in the boarding schools.

It is a matter of gratification to the friends of the Missions to find in the report favorable mention of the services of

such native workers as Yusef Libnany, Sulieman and Ibrahim; and also to learn of the accession to the fellowship of our Church of Dr. Barramian and family, and Rev. Haratune Sarkissian.

The accompanying statistical report, prepared with much labor by the missionaries in the field in connection with the Corresponding Secretary, giving tables of missionaries, native helpers, church statistics, educational statistics and medical summary, presents in classified form a view of the workers and the work, the contributions and the expenses in each field, and furnishes much information in convenient form for reference and use. We make the following recommendations on matters suggested in the report for Synod's action:

1. That while sympathizing with Dr. Metheny in his arduous labors and broken health, yet in view of the fact that our missionaries in China are without a physician, Synod acquiesces in the decision of the Board that it would be unwarranted to increase the medical force in Tarsus at present.

2. In the matter of the requests of missionaries in Cyprus for a Greek evangelist, and for liberty to open a Protestant high school, we recommend that the question of such enlargement of the work there be left to the discretion of the Board, having in its view the expense involved, the resources available, and the comparative needs of other fields under its care.

3. That Synod approves of the action of the Board in the appointment of Miss Jennie Torrence as missionary teacher to Tak Hing, and assures Miss Torrence that she goes forth with the affectionate regard and prayers of the Church at home.

4. That Synod commends the carefulness of the Board in the selection of a physician for the Chinese field, believing that delay is less perilous to the interests of the Mission and to the welfare of the missionaries than mistake in the appointment; at the same time Synod expresses its earnest desire that at the earliest possible moment a physician shall be sent to this field, and to this end we second the appeal of the Board to well-qualified physicians among our people to offer themselves for this noble work.

5. As to the method of developing the work in China, whether by sending out additional teachers and opening schools, or by increasing the number of ordained ministers, Synod will depend with confidence on the wisdom of the Board of Foreign Missions, and the well-informed judgment of the missionaries now in the field, guided by the Spirit and Providence of God.

6. Synod endorses the action of the Board in adopting the resolution of the Conference of Mission Boards as to "special object giving" as found in the report, and commends it to the consideration of the congregations, missionaries and Young People's Societies, and to all our people in their plans for advancing the Mission cause.

R. J. GEORGE,
C. D. TRUMBULL,
ISAIAH FARIS,
GEO. W. WALKER,
T. C. SPEER,
Committee.

REPORT OF FOREIGN MISSION BOARD.

The Board of Foreign Missions, in presenting a brief report of the work entrusted to its administration, desires to record its profound gratitude to God for many tokens of His favor. Shadows have fallen on some homes and the work has not been without discouraging features,

but lives have been spared and a fair measure of success has attended every department of the service. There has been no failure in the watchful care of God.

The annual statements of the several Missions, which will be published in connection with this paper, render details unnecessary.

On returning to SYRIA, June 3, 1899, after an absence of fourteen months, Rev. James S. Stewart was confronted with a difficulty that has put his patience and administrative tact to a severe test. "The cause of the gospel," he writes, "has suffered seriously through the actions of two of our native helpers, one of whom is a licentiate and both of whom are ruling elders in the Latakia Church. Almost a year ago they resigned their positions, and since then have failed to support the cause with which they had been so long identified, even if they should be exonerated from efforts to oppose it. The course of these men has done much to discourage and divide our own people and also to encourage opposition, whilst at the same time it has shown their own unfitness to serve as guides and rulers of the people. Such trials as these should not discourage us, but should lead us to redouble our diligence, and to plead earnestly for more spiritual power." And this obstacle still lies in the way of progress.

In Suadia, too, Miss Cunningham has had to encounter difficulties that have demanded courage and taxed her energies to the utmost. Alone, except when friends from Antioch or some other Mission paid her a brief visit, she has labored without any rest since October, 1898, superintending two boarding schools, holding clinics, and in many other ways seeking to preach Christ. And yet, notwithstanding this heavy drain on her nervous force, she is in fine spirits and fairly good health. Evidently her strength for service is in

Him, Who quickeneth by His indwelling Spirit even the mortal bodies of all who, like Count Zinzendorf, can say, "I have one passion, and that is He, only He." If Rev. J. B. Dodds, who has been away from the field, though not idle, as many churches will gladly testify, for twenty months, is able to return, as he has promised the Board, not later than September, his return will lighten the burden of responsibility that a noble woman has borne so long without a complaint.

These discouraging circumstances, while they may have retarded, have not completely arrested the progress of the work in Syria, and may in the long run result in its greater efficiency. The Mission is able to report 216 communicants, a net increase of eighteen after deducting deaths and dismissals and allowing for a slight mistake in the statistics returned last year; 434 pupils under instruction every week day, and 353 every Sabbath; devotedness on the part of many native helpers and a growing interest in the school work among the very class of people that the Mission is seeking to reach with gospel truth.

Miss Mattie R. Wylie is now in this country, after more than nine consecutive years of loyal service, at her post in Latakia every hour of that time except three breathing spells of fifteen or twenty days, as when she attended the Conference of Christian Workers held at Brummana, Mount Lebanon, in August, 1898. While she is away from the field it will be necessary, in the absence of a supernumerary teacher so often asked for in vain, to transfer Miss Edgar to the Girls' Boarding School and Mr. Stewart will resume his former position at the head of the Boys' School. But as soon as Miss Wylie returns Miss Edgar will again be placed in charge of the Boys' School, which she has conducted with such efficiency for two

years and for which she has shown such admirable qualifications. For it is the determination of the Board that in future ordained ministers shall not be called to spend their time as school teachers, but shall be free to travel everywhere, and, as they go, preach the gospel. Rev. C. A. Dodds, who reached Syria December 3, 1899, is engaged in the study of the Arabic and doing what he can, without a knowledge of the language, to serve the Church.

The story of TARSUS MISSION, as told in the report of the Mission, is a glowing picture of success. Obviously the brethren in that field have been reaching out in many directions, meeting with a cordial reception everywhere, and encountering no opposition but ridicule for their Christian enthusiasm. The evangelistic work of Yusef Libnany, who was licensed by the Syrian Commission, Oct. 5, 1899, in Tarsus, is highly commended, as well as that of Sulieman in Oba, and of Ibrahim in Adana. The only rivalry among these native teachers seems to be the noble rivalry as to who can do most to exalt Christ in the communities where they labor. In the Mersina Boarding Schools which are in charge of Miss McNaughton and Miss Sterrett, who returned from a brief furlough in America, September, 1899, special attention has been given to the religious instruction of the pupils, and it is the earnest prayer of these devoted women that the truth may reach the hearts and mould the lives of the 209 boys and girls under their care last winter. The Mission speaks of large attendance at Sabbath services and crowded prayer meetings during the week; an accession of ten to the membership of the church, making 72 communicants, a net increase of nine; and 281 children under daily religious instruction.

Dr. S. A. S. Metheny, who was ordained

to the eldership October 5, 1899, will, with the consent of the Board, spend a few months in Scotland for the benefit of his health. The Mission asks permission to appoint another physician as assistant to Dr. Metheny, pleading the arduous labors of the medical missionary, the breadth of the field, and the fact that "the ultimate power of medical work has not been reached." The Board, however, does not endorse this request, as in its judgment neither the extent of the field nor the interests of the work demand an increase of the medical staff, nor would justify the expenditure.

Crossing to CYPRUS it is found that the work there has also had its discouragements. The number of communicants, notwithstanding a large accession of 20 during the year, has been reduced to 22 by removal from the island and other causes. There are representatives of the Church in the leading cities of the island, even in the Paphos of the Acts on the west coast, which Mr. Easson visited in February and welcomed Dr. Bairamian and family into the fellowship of the church. Nicosia, the capital, is the home of Rev. Haratunc Sarkissian, formerly a Congregational pastor in Asia Minor, who, at a special meeting of the Syrian Commission, was, after careful examination, received into the ministry of the Reformed Presbyterian Church. The colporteurs and Bible readers have their headquarters in Larnaca and Limassol.

The whole island is open to the gospel. Dr. Moschou, pastor of the Evangelical Church of Smyrna, visited Cyprus last year, and in his report to the Greek Evangelical Union bears this impartial testimony: "I landed at Limassol and remained there a whole week. . . . At the close of the first meeting, one said to me, 'I cannot express to you how much the people feel the want of preaching. They do not simply thirst

—they are mad for the word of God.' . . . The Mayor of the town came in once; the Greek Vice-Consul once, and also one of the members of the Cyprus Parliament. . . . A man and his wife were strengthened in their decision to follow the Lord at all costs. Some others were spoken to. An old man was so enthusiastic that he said, 'Should these meetings continue for years I would never leave off coming to hear; and if I should ever become a paralytic, I would gladly pay a man to carry me to this place. . . . In Larnaca the Greek meetings were held at the American chapel, and opportunities were given me to address the patients at Dr. Moore's clinics. He also drove me out to a large village about 15 miles away, called Dâli, where we had a good audience in the evening and many patients to address in the morning. It was altogether a happy time full of opportunities." At every point he echoes the opinion of our own missionaries. He unites with them in saying: "The great need of Cyprus is to have one Greek evangelist, who might stay in one town and visit the others from time to time for a longer or shorter period." "We trust," adds Mr. Easson, "that you will give us permission soon to try and find one." And then he continues, "We also need a good school in which Greek and English would be taught. The Greek orthodox and Catholic schools are both used against us and their students threatened with expulsion, if they come to our chapel either for preaching or for Sabbath School, and as there is no other way for them to get an education they are bound to obey. A good Protestant High School would remove this hindrance, for those in authority would not dare to enforce such a law, as the children would have a school to go to and would not care." "Many," reasons Dr. Moore, "send

their children to Beirut and pay their board there, who, if we had a school, would send to us. With \$500 we can make the experiment."

In these three fields at the Head of the Mediterranean, whose condition and claims have been so briefly reviewed, there are 310 native communicants, a net gain of seventeen.

The reports of the medical missionaries, showing a total attendance at clinics of 4,000 in Syria, 5,984 in Asia Minor, and 6,000 in Cyprus, give a good idea of the value of this department of the Church's work as an evangelistic agency. For particulars in regard to this and other branches of the service, the churches are urged to read the annual statements of the Missions, and especially to examine the tabulated statistics, which, prepared in a new form, will go with this report into the hands of the Committee on Foreign Missions, and when published will show at a glance the actual condition of the work.

A word or two will suffice respecting the work in CHINA, which is now beginning to take form. Soon after the last meeting of the Synod Rev. Elmer McBurney returned to his post, leaving an invalid wife at home and in the true spirit of a Christian soldier going back alone at the command of the Great Captain. Since the 20th of November, 1899, Mr. McBurney having reached China the first day of that month, the missionaries have been settled at Tak Hing. The new house, after many delays and hindrances, was begun in December and in April was ready for the roof. In the meantime the missionaries have been living in a section of the Chinese building that was bought with the lot, where, as Mr. Robb puts it, "We enjoy much comfort, even if our dining room floor is not polished hardwood, nor, in fact, wood of any kind."

In a recent letter he thus speaks of the work: "We have had a male helper during the year and for the past three months have had a Bible woman. We have a meeting with the men every evening for worship and the chapel is open six days in the week for preaching. Much seed has been sown and we can see some effects of it. There are two men and several women who are now worshipping the true God and relying on Christ to save them, but as yet no one has been received into the church. No one of them has asked to be admitted, and we are waiting for them to apply. Whether they will be able to stand the persecution or not remains to be seen. The city has recently been placarded by unknown persons who have made indescribably foul charges against us, and made covert threats against all who have anything to do with us. Many people are afraid to come to us any more, and two women who came once, some time ago, have been kept at home ever since, and are not allowed to leave the house. There are more than one in Tak Hing who are bearing persecution because they have shown confidence in us, in some cases, and in others because they are turning away from idols to the living God. This is cause for much prayer, but we do not think it an unfavorable sign at all. Persecution is a sure sign that the devil is being hurt, or is afraid of getting hurt."

The Board has appointed, as missionary teacher to Tak Hing, Miss Jennie Torrence of Denison, Kansas, whose application was accompanied by testimonials as to ability and experience in teaching as well as consecrated Christian womanhood, of the highest order, and who has since passed the requisite physical examination. If the Synod approves of this action, Miss Torrence will be sent out in September or early in October. Two other young women have made application and have laid

before the Board certifies that indicate peculiar fitness for the service. But no action will be taken, until Synod decides to what extent school work is to be carried on in the new field.

The need of a physician is very urgent. Mr. Robb has ministered to many needy ones and turned many away, because he did not know how to help them. In his opinion none should be sent out, men or women, whose characters are not fully established, and so are strong enough to resist the tremendous increasing pressure of heathen surroundings. Exceptional strength of Christian character is a prime requisite.

As regards the finances of the Missions, the Board is glad that at the close of the fiscal year its Treasurer was able to report a further reduction of over one thousand dollars on the debt of the current account fund. The receipts from all sources for the Syrian Mission were \$22,756.01. The contributions of congregations amounted to \$9,073.62, a little less than last year, but, when the offerings of Sabbath Schools, Missionary Societies and individuals are added, we have \$16,136.42, or more than eleven hundred dollars in excess of the Synodical appropriation. It is to be borne in mind, too, that the churches have also given \$3,428 98 for the Chinese Mission. This is a fine record. Evidently the foreign missionary enterprise has a stronghold on the hearts of many in the Reformed Presbyterian Church, and, when all are fully instructed as to the claims that the Lord Christ has on their co-operation in carrying forward the work that "He began to do" during His earthly ministry, the offerings for this purpose will be increased manifold. Indeed, there is not wanting evidence that in many places the people are more alive to their responsibility in this regard than

ever before. At the last meeting of the Board a letter was read from Rev. R. C. Montgomery, pastor of the Third Church of the Covenanters in Philadelphia, in which he said that the congregation had taken the necessary steps and was now ready to offer to support its own missionary in the foreign field. At a meeting called early in May to consider the matter, pledges were taken from the members present, amounting to more than twelve hundred dollars. The time is ripe for others to imitate this example. The spirit of the age demands a forward movement, and the motto of every congregation should be: A pastor at home and a representative abroad.

One great difficulty that the Board has to contend with from the view point of finance is object giving. When the Board is unable to appropriate money for some specific purpose the missionaries appeal to friends at home for money to be used at their discretion, and in response some society or individual will send a special offering to the field. The tendency is to dry up the regular sources of supply and to leave the impression that the interests of the Board and the Mission, are not identical, perhaps conflicting. In the hope of obviating this difficulty the Board has adopted, as expressive of its views on the subject, the following resolution, submitted for consideration by the Seventh Conference of Foreign Mission Boards in the United States and Canada: "In view of the serious and increasing complications incident to special object giving outside of the regular appropriations, and to the assignment of individual native helpers and pupils and particular schools and other institutions within them, we recommend that so far as practicable special object givers be advised to contribute towards one or more of the following classes of work approved by the

Board and included in the regular appropriations for a given station or Mission, taking shares therein without more specific designation, save in the first class, in which individuals may be wisely assigned: 1. Missionaries. 2. Evangelistic work. 3. Educational work. 4. Medical work. 5.

Miscellaneous, including new buildings, etc."

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

Cor. Secretary.

FOREIGN MISSIONARY STATISTICS.

MISSIONARIES.

	Latakia, Syria	Suadia, Syria	Mersina, Asia Minor	Cyprus	Tak Hing, China
Ordained Ministers.....	2	1	1	1	2
Physicians (Elders).....	1	0	1	1	0
Single Women.....	3	1	2	0	0
Wives.....	3	1	2	2	2
Total (including wives)...	9	3	6	4	4

NATIVE HELPERS.

	Latakia, Syria	Suadia, Syria	Mersina, Asia Minor	Cyprus	Tak Hing, China
Ordained Preachers.....	0	0	0	1	0
Unordained Preachers....	3	1	3	2	0
Teachers (men).....	8	1	5	1	1
Teachers (women).....	5	1	1	0	0
Bible Women.....	1	1	2	0	1
Other Native Helpers....	3	0	6	3	0
Total.....	20	4	17	7	2

CHURCH STATISTICS.

	Latakia, Syria	Suadia, Syria	Mersina, Asia Minor	Cyprus	Tak Hing, China
Outstations, Places of } Preaching.....	4	0	2	4	1
Organized Churches.....	2	0	0	0	Work only begun
Churches Entirely Self- } Supporting.....	0	0	0	0	
Communicants.....	196	20	72	22	
Added this year.....	9	4	10	20	
Adherents.....	350	80	Not Given.	160	
Average Attendance.....	350	70	225	64	
Sabbath Schools.....	2	1	2	1	
S S. Membership.....	290	63	165	115	

EDUCATIONAL STATISTICS.

	Latakia, Syria	Suadia, Syria	Mersina, Asia Minor	Cyprus	Tak Hing, China
Students in Collegiate Training.....	1	0	0	0	No Schools yet in Operation
Boarding Schools.....	2	2	2	0	
Pupils, Boys.....	88*	43*	48	0	
Pupils, Girls.....	123*	28*	36	0	
Other Schools.....	4	0	3	1	
Pupils, Boys.....	114	0	127	10	
Pupils, Girls.....	37	0	70	5	
Total Under Instructions..	363	71	281	15	
Schools Entirely Self-Supporting.....	0	0	0	0	
United with the Church during year.....	9	4	9	1	

*Of these, 65 Boys and 83 Girls attend the Boarding Schools but live at home.

CONTRIBUTIONS.

	Latakia, Syria	Suadia, Syria	Mersina, Asia Minor	Cyprus	Tak Hing, China
Native for Church and Congregational Expenses.....	1,668 piasters	0	Not Itemized	£9 0 6½	Work only begun
Native for Education.....	0	0			
Native for Home and Foreign Missions....	781 "	813 piasters			
Total Native Contributions Appropriated by the Board for Mission Expenses, less salaries of Missionaries.....	2,449 "	813 "	\$65.70	£9 0 6½	
	\$5,882.00	\$1,574.00	\$3,849.16	\$1,212.00	

MEDICAL SUMMARY.

	Latakia, Syria	Suadia, Syria	Mersina, Asia	Cyprus	Tak Hing, China
Number of Hospitals.....	1	No Physician	1	0	No Physician
Number of Beds.....	12		6	0	
Number of In-Patients....	90		Not Given	0	
Number of Dispensaries...	1		1	1	
Number of Out-Patients (including clinics)....	4,000		5,984	6,000	
Total Expenses (including Assistants).....	19,958 piasters	Not Given	Not Given
Receipts in Fees.....	12,360 piasters	9,186.26 piasters	Not Given

The following Reports from the fields contain detailed statements in regard to the work, not embodied in the Report of the Board, and yet necessary to give the Church a correct view of its missionary operations abroad:

SYRIA.

It would be vastly easier to make a record of lessons taught, sermons preached, cases treated, miles traveled, etc., than to show what substantial results have been gained. Yet we are aware that a report of this kind should show, not only what has been done or attempted by the missionaries and their helpers, but also what has been effected through their instrumentality, and the grounds of hope for the future. Into this estimate the elements of faith and patience must largely enter, like the husbandman who casts the seed into the earth and waits long to see it sprout and still longer to see it ripen for the harvest. We must also count upon the inherent power of the truth itself, and more than all upon the power behind the truth, making it the power of God unto salvation. If we are faithful in planting and watering God can and will give the increase. His word shall not return to Him void, but accomplish that which He pleaseth and prosper in the thing whereto He hath sent it.

During the past year the work entrusted to us has been prosecuted with the usual amount of vigor and fidelity. But on a broad view the results seem to be very meagre, and the prospect to be far from encouraging. The main source of discouragement lies in the very evident lack of sincerity and stability in many of our native members and helpers. The cause of the gospel has suffered seriously through the actions of two of our native helpers, one of whom is a licentiate, and both of whom are ruling Elders in the Latakia Church. Almost a year ago

they resigned their positions, and since then have failed to support the cause with which they had so long been identified, even if they should be exonerated from efforts to oppose it. The course of these men has done much to discourage and divide our own people and also to encourage opposition, whilst at the same time it has shown their own unfitness to serve as guides and rulers of the people. Such trials as these should not discourage us, but should lead us to redouble our diligence and to plead earnestly for more spiritual power. Brethren, pray for us and for the flock over which God hath made us overseers.

During the absence of the ordained ministers from both Latakia and Suadia, Revs. R. J. Dodds and S. H. Kennedy have given valuable assistance. Rev. J. S. Stewart and family returned from the United States, reaching Latakia June 3, after an absence of a year and two months. December 3 Rev. C. A. Dodds and wife, the new missionaries, were welcomed to Latakia, and on March 18 Miss M. R. Wylie, after an absence of nine years, started on her homeward journey. Her work in the girls' school has been assigned to Miss M. B. Edgar, and J. S. Stewart has returned to his former place in the boys' school. A general mission meeting was held in September, but it has not seemed practicable to hold another meeting at this date according to our custom. The week of prayer was observed as usual in both Latakia and Suadia. The meeting of Synod's Commission held in Mersina, October 5, was attended by Messrs. Balph and Stewart. The Lord's Supper was dispensed at Latakia and Tartous by R. J. Dodds, and in Inkzik and Gunaimia by J. S. Stewart. Nine members have been received by profession; three removed by death; two certified away, and one name dropped from the roll.

There are now in the Latakia field 196, and in the Suadia field 20 native communicants, making in all 216.

LATAKIA.—Owing to the action of the licentiate hitherto employed, the burden of preaching has fallen upon the missionaries. C. A. Dodds has preached several times in English, and one of the teachers has interpreted. The attendance has continued good, both at the Sabbath services and the mid-week prayer-meeting. The Sabbath school has had an average attendance of about 210, and the collections were 436 piasters. The teachers have met as usual for the previous study of the Sabbath lessons. Miss Wylie has also held a mothers' meeting in the Chapel each Thursday afternoon, with an average attendance of about 12. The girls' school contains 48 boarders and 75 day scholars, with one male and four female teachers. There has been the same attention given to religious studies and exercises as formerly, and their Junior C. E. Society has 15 members. The boys' school has 38 boarders and 50 day scholars, with five teachers. There is a large and interesting class in the Testimony, which meets each Sabbath P. M. Total abstinence sentiment is strong in the school; almost all the boys have willingly signed the pledge. This is hopeful, because the use of intoxicants is rapidly increasing in Latakia.

TARTOUS.—The licentiate, Yakob Ju-raidiny, has charge of this station, preaching each Lord's Day and also teaching during the week. Besides him there are two teachers, and the pupils number 54 boys and 37 girls. There are two applicants for church membership. Soda and Melky have schools numbering 35 and 25 pupils respectively. The latter school has a Junior C. E. Society, and there are two applicants for church membership. The school meets for a Bible lesson each Sabbath. The principal studies of these

schools are the Scriptures and the Catechisms.

BAHAMRA.—Among the Ansairia there is no opportunity to train up the children, who are, in a peculiar sense among these people, the hope of the Church. We hope to have a communion soon in Bahamra if the Lord will. A Bible reader is constantly employed and a meeting is held each Sabbath. Licentiate Saleh has visited them several times, and J. S. Stewart once, but they are widely scattered, and there is very little hope of growth under present conditions.

JENDAIRIA.—There is a meeting held nearly every Sabbath, but there is very little spiritual activity or prospect of growth.

GUNAIMIA.—Part of the time this station has been without a Bible reader, but a short time ago we were able to procure a man for them.

INKZIK.—At this village we have no native helper to keep the standard uplifted, but there are nine communicants, and the Lord's Supper was dispensed during the summer with encouraging results. The licentiate, Salim Saleh, has been employed as heretofore to labor among the out-stations and villages as he is able. An evangelist has also been employed in Latakia as heretofore, but the teachers who resigned have been able to interfere seriously with the success of his work.

MEDICAL DEPARTMENT.—The work has been conducted as heretofore. Clinics have been held as a rule three times a week, with an average attendance of 40 persons. Religious services have been conducted at all the clinics, and an address made each Sabbath evening in the hospital. The number of visits made to patients in the town was 1,200. Besides this, several visits were made to surrounding villages, and a part of every day is given to the examination of patients at

the office. The number of cases treated in the Hospital was 90, of which a large proportion were Moslems and Ansairia; 25 were surgical cases. The existence of the hospital has made it possible to treat many cases of this kind occurring among the poor, which it would have been impossible to treat successfully otherwise. Miss Dodds has had, as previously, the charge of the nursing and general work of the Hospital, keeping of accounts, preparation of reports, etc., connected with this work. The same help has been employed as heretofore, and every opportunity is improved to give religious instruction. The receipts have been 6,831 piasters for visits, 4,575 for medicines, and 954 for hospital cases, or a total of about \$441.50.

SUADIA.—In the absence of Rev. J. B. Dodds the burden of labor and responsibility rested upon Miss Cunningham. The licentiate, Ibrahim Jukkie, preaches on Sabbath, but there his efficiency ends. Rev. Kennedy has preached several times. All the meetings are well attended. There are 63 scholars in the Sabbath school, and the collections have been 294 piasters. This sum has been given for the benefit of the Jewish Mission in Philadelphia. The church collections, amounting to 519 piasters, have been given for our mission in China. The weekly mothers' meeting has had an average attendance of 45. At the recent communion held April 1, there were four additions, three being girls in the school. But the same day the wife of one of the brethren died, and the husband returned to the Greek orthodox fold. Three members have been certified to Mersine and one to Kessab, leaving the total number of communicants somewhat less than when Mr. Dodds left. The spirit of the members is good notwithstanding many discouragements. Besides the care of the schools, Miss Cunningham has been unceasing in

her efforts to care for the sick. The boys' school has 28 boarders and 15 day scholars; the girls' school has 20 boarders and eight day scholars. A Bible woman is employed during the half of each day.

The Mission is indebted to the Bible Lands Missions' Aid Society for a *liberal grant in aid of the general work. The statistical report will be forwarded according to the blank forms provided by the Board.

*£25 stg.

(The above report was approved, including the statistical part, by the Mission, April 7, 1900.)

JAMES S. STEWART.

ASIA MINOR.

The year has been one of hard work and earnest prayer. It has been a year of much trial, and yet of unusual encouragement. Here do we set up our monument in remembrance of divine help extended, and of the mercy of our Covenant God, who has kept us from sinking down.

In the fall an extended tour was made of the Fellah villages of the plain. The ground covered is the triangular space with Mersina, Karadash and Adana at the angles. We found the inhabitants of the last mentioned place very urgent for us to reopen work among them. The reception we met with everywhere was as kind as could be wished. The word of God received a respectful hearing, in many cases from young men, often from children, in a few instances from women, but especially from the old men. In many places there are evidences of the work of former years; sometimes the strata of Latakia and Suadia crop out but markedly the stratum of the labors of the pioneer missionary of the Tarsus field. Thus one man labors and others enter upon his labors. We trust, however, that we shall all rejoice together at last.

The young men of the Fellaheen are

worldly and obdurate, a discouraging class to approach. But there are some exceptions, in the instruction of whom there is more encouragement. When Miss Joseph, who is now principal of the schools in Anamosa, Iowa, was here she visited a few of these villages and had some religious converse with the women and children. Miss Linnie Metheny also did similar work on a few occasions. Their visits are still remembered; and may we not hope they have a place in the divine plan for the final evangelization of these people? Since this tour was made of the villages last fall many of the Fellaheen have visited us, and our mutual friendship appears to have become still more strongly cemented. The old men grow in their manifestation of interest in our instructions. They come about us, like children about a parent's knee to hear a story.

We have done our utmost to seize the present opportunity in Adana, employing a Bible woman among the Fellaheen, and a modest young man of good attainments and fine character as a teacher and evangelist; and we hope we have secured a house as a basis for his work. Careful examination of the work of the evangelist, Suleiman Dervish, in the Oba, has convinced us that his work is a great blessing to his village. There was an interesting rivalry for awhile between his village and another to secure his presence and instruction. He has decided to remain where he is. He will purchase a small lot of ground and construct himself a hut for a residence. The rivalry of the two villages shows a secret interest in a knowledge of the Old and New Testaments. Suleiman's wife having made a profession of faith she and her two little boys were baptized. So that now we have in this village a Christian family, the nucleus, we trust, of a church.

In Adana we have seven communicants, including the evangelist; in Tarsus there are thirty-two, and the same number in Mersina, counting the missionaries. But of those in Mersina two are on the eve of departure to America. The Lord's Supper was administered once in Tarsus and once in Mersina. The accession was one in Tarsus, in Mersina nine; of the nine five belong to Adana and the Oba, and two to Tarsus. Yusuf Libnany, who was licensed by the last meeting of the Syrian Commission, assisted the pastor at the Tarsus Communion. His duties are like those of Suleiman in the Oba, and of Ibraheem in Adana. . . Each of them has special duties devolved upon him of a pastoral character. The teacher in Tarsus taught without a vacation throughout the year. There were seventy-two children under his instruction. We feel that his duties have been faithfully performed; and the parents of the children were satisfied. . . . The Bible woman went her rounds quietly. She reports interest and encouragement in her work, and an entrance among the Fellaheen women. She has no incidents of special interest to relate.

Dr. Metheny has kept Yusuf Libnany's son a second year in Beirut College. He is a young man of some promise and, if faithful, he will be of service to the Mission by and by.

A young man of seventeen died a few weeks ago in Tarsus. His parents are communicants in the church. As they are extremely poor the funeral expenses were paid out of the collection box; but a grave had to be sought from the Armenian Protestants, a humiliating necessity. It also affords a ground of reproach to those who oppose our work.

The Covenanters of Mersina were able a few years ago to purchase a small piece of ground for the burial of their dead. Previous to doing so they had been in

great straits when any one died, being constrained to beg the privilege of burying in the Greek cemetery. If the Board could furnish a little plot for the burial of our dead in Tarsus it would save both the missionaries and the Tarsus converts considerable annoyance.

The members of the Tarsus congregation are for the most part scattered throughout the fields and villages during the summer. We strictly enjoin upon them the duty of Sabbath observance. This hinders many from making a profession of faith who would otherwise much prefer to be in the church; for he who refuses to work on Sabbath is docked two days' wages. Instead of receiving seven days' wages for seven days' work, he receives but five days' wages for six days' work.

In Mersina the work has gone on about as in other years. Dr. Metheny was ordained to the eldership at the last meeting of the Syrian Commission. This step was highly approved by the native brethren. Dr. Metheny continued to superintend the Sabbath school this year. There is a membership of 125, including the twelve teachers of classes. This school meets about 9 o'clock Sabbath morning. When it closes there is an intermission of 15 minutes, after which there is the preaching service. In addition to about 80 boarding pupils an average of as many others wait upon the preaching of the Word. The chapel is, as a rule, well filled, not unfrequently crowded. Sabbath afternoon and Wednesday evening we hold prayer meetings. The men of the congregation, all who are able to read, take turns in occupying the chair and conducting the meetings. . . . The meeting Sabbath afternoon is much smaller than the morning meeting, though both it and the Wednesday night prayer meetings are usually well attended.

Cottage prayer meetings were held frequently during the year. They are always crowded. These meetings became an object of mimicry to the town masqueraders at the time of some feast, and we who hold them were made for awhile the song of vile drunkards.

The boarding schools went on as other years, a treadmill to the ladies in charge, but a great blessing to the pupils. They were both in full operation shortly after the return of Miss Sterrett from America. Miss Sterrett's school contained 104 pupils under instruction. Miss McNaughton's 105. Of the former number 36 were boarders, 68 day pupils. Of the latter 48 were boarders, 57 day pupils.

Some of the larger girls held a weekly prayer meeting. Some of the smaller ones also held a meeting for prayer at irregular intervals. Eight of the boarding school girls are members of the church. The year has been one of exceptional health in the girls' school; of an unusual amount of sickness, adding to Miss McNaughton's cares, in the boys' school. Miss McNaughton's school was divided into two grades, and each grade assigned to a particular teacher, but she herself taught the English classes. The two teachers did much evangelistic work in town besides their work in the school.

Miss Sterrett had the assistance of the faithful young woman who has been her right hand for a number of years. One of our men has also had charge of some classes. Both ladies speak in high commendation of their native helpers. The religious instruction has been very full, and the 209 pupils will carry away much truth in their minds. It will find its way into their homes; and we hope it will affect many hearts. Miss Sterrett began in the fall to give instruction in vocal music to the scholars in both schools, with very satisfactory results. The boys, especially,

have derived great benefit from her instructions.

The brethren in the church have shown remarkable liberality in caring for the poor this past winter. The presence of Cretan refugees, Moslems, deprived almost all the other poor of work. Our people came nobly to the help of the destitute. The men contributed as they were able, and the women sewed, and thus the hungry were kept alive and the naked clothed. They contributed out of their penury. He who had not more than a bushel or two of wheat laid by for his own household felt able to contribute something for those more needy.

At the suggestion of some of the brethren a box has been placed in the church for free-will offerings for helping on the Lord's work in Cilicia. Miss McNaughton reports that her boys often repair to this box with their spare pennies which had always been accustomed before to find their way to the candy man's till. Collections in Tarsus amounted to about \$4.10 this year. In Mersina these and cash contributions have amounted to \$61.60, in addition to placing a memorial portrait of Dr. David Metheny in the Theological Hall, Allegheny, Pa.

Mrs. Mary E. Metheny gave us last year a nice reading room free of rent. It is a useful and comfortable acquisition to the Mission. The same friend also gives the hospital rooms free of rent. A score of such friends would put Tarsus Mission on a decidedly more advantageous footing than it is at present.

The pastor is able to report a very interesting work among some Spanish Jews in Mersina during the winter. He made it a point to spend as many Saturday forenoons with them as possible. His discussions with them were sometimes animated, but always amicable.

We feel it our duty now to endeavor to

make some amends to Dr. S. A. S. Metheny for the three brief sentences with which we cut off his department last year. The magnitude of the medical work this past year is well-nigh incredible. Let us take, for example, the following statistics from Oct. 23, 1899, to March 31, 1900:

MERSINA.

Number of clinics held.....	66
Number of cases treated in the clinics	3,506
Average attendance per clinic.....	53+
Highest number treated at one clinic	85
Lowest number treated at one clinic	22

TARSUS.

Number of clinics held.....	17
Number of cases treated in the clinics	428
Average attendance per clinic.....	25+

GENERAL.

Number of cases treated in clinics	
Mersina	3,506
Number of cases treated in clinics	
Tarsus	428
Number of cases treated in office...	627
Number of cases treated in homes..	1,423

Total number of patients treated.	5,984
Number of operations performed..	60

RECEIPTS.

	Piasters.
Cash	8,567.06
Donations	619.20
	<hr/>
	9,186.26

Devotional exercises in connection with clinics were largely attended, attendance voluntary. Record of attendance was not kept.

The charge for professional attendance is one mejeedy, 23 piasters currency, about 78 cents American money, for a call at the patient's home. Fee at clinic one-quarter of a mejeedy; office fee at other times

one-half a mejeedy. Clinics and all other services are free to the poor. The majority of the patients are unable to pay any fee. Many cannot even pay for medicines. No one is treated free who is able to pay anything.

The work as done in Tarsus is extremely unsatisfactory. The best results cannot be obtained with but one clinic per week. Two per week are necessary if the work is to be continued; but this cannot be done without injury to Mersina with only one physician in the field. Dr. Metheny needs an assistant; even the present work in Mersina will require to be curtailed if he does not have one. The above statistics show a work that cannot be carried on without great risk to the physician's health. The field is broad, the work is large, the ultimate power of medical work has not been reached. Scarcely any work was done in Adana this year: and but one trip was made to the villages. If the services of a suitable assistant could be obtained much could be done towards lengthening the cords and strengthening the stakes of the mission work.

With the exception of a few days, there have been from one to five patients in the hospital all the time. With one exception these were surgical cases. But for the lack of funds the six beds could have been kept always full; yes, twice this number of beds could have been filled. One of our church members was engaged as matron and general caretaker. Dr. Metheny speaks well of the service she rendered, especially in the capacity of a Bible woman ministering to the patients. No one went out of the hospital without hearing of the Saviour, and the great salvation He has wrought out for those who trust in Him.

Though money, quilts, bandages, etc., have been received for the hospital the demand is still far greater than the supply. Owing to the necessity of appropriat-

ing a large part of the hospital fund to supplement the allowance of \$150 granted by the Board to the medical work of this Mission, Dr. Metheny was under the necessity of paying the running expenses of the hospital and the wages of the matron out of his own pocket. Much more money is needed for the hospital:—Money for the wages of a trained nurse; money for the wages of an assistant; to fit up an operating room; money to fit up the hospital for medical, but especially for surgical work. Surgical work costs money, but it becomes with the divine blessing an effective means of commending the gospel, and opening up the way before it. Fortunately for the medical department of our Mission, Dr. S. Badeer, who was spending his winter in Mersina, has freely given his efficient assistance to Dr. Metheny; therefore, much more has been accomplished than could have otherwise been possible. It is hoped that, with the approval of the Board, enough can be raised by private subscription to retain his assistance during the following year; or if he cannot be persuaded to stay, to secure the assistance of a graduate of the Protestant College in Beirut.

It is an encouraging feature of the medical work that many of those who have been under Dr. Metheny's care in the hospital or elsewhere attend our religious services. Statistics do not tell the permanent good accomplished by the medical department of the Mission; or of any other department for that matter.

The Church's lot in the great Mission field of the world has been divinely apportioned her; the more faithful she is in cultivating it, and sustaining the efforts of her own messengers, the more conspicuously and gloriously will she commend and exalt her whole testimony, especially for loyalty to Jesus as King, and when it is intelligently comprehended by true-hearted men in the communion of other

churches, and they see to what a pinnacle it exalts them in Christ's spiritual temple, they will take hold of the skirts of the Covenanter, pleading to be called by his name, and to have a share with him in his Christ-exalting work.

R. J. DODDS, Pres.
LIZZIE McNAUGHTON, Sec.
CYPRUS.

Another year has passed, and although there have been a few discouragements, arising from lack of consecration on the part of church members, opposition from without, and the need of helpers, yet on the whole, we believe the Lord, whose we are, and whom we serve, has been with us, and we are sure He will bless the work we are doing in His name.

We call your attention to the work being done in different parts of the island.

LARNACA.—We have had preaching in Turkish and Greek every Sabbath, with the exception of a few days when I was in other parts of the field; and in English with the same exceptions, and a three months' vacation in summer, when we had to have our Sabbath school late in the afternoon on account of the heat, and then we had no time before the Greek service in the evening. I have preached here 129 times and gave eight illustrated lectures. We have also had a good Sabbath school* every Sabbath of the year and two prayer meetings every week—one in Turkish and the other in Greek. Meetings were held every evening during the week of prayer, remarks made, and prayers offered in Eng-

lish, Turkish and Greek, and we united our voices in these three languages in psalms of praise to God.

We held two communions since our last formal report. At the communion on March 19, 1899, we had an accession of 17. Of these 7 were received by examination from Congregational Mission Churches in Turkey and 9 by profession of faith in Jesus Christ, and 1 from the Reformed Presbyterian congregation, Latakia.† Rev. R. J. Dodds, of Mersina, was our assistant. During the preceding week Mr. W. M. Moore, M. D., was ordained to the office of ruling elder by the Committee of Synod's Commission, appointed for that purpose; and at a called meeting of the Commission, all the members of the field present, except Elder J. M. Balph, of Latakia, the Rev. Haratune Sarkissian was examined and admitted to our communion as an ordained minister. He and Licentiate Daoud Saada also assisted at the communion.

Our second communion was held Jan. 7, 1900. We held meetings every night, during the weeks both before and after communion, the latter being the regular week of prayer. Rev. Haratune Sarkissian and Licentiate Daoud Saada were my assistants. There was an accession of one, the wife of Colporteur Vanvois.

On Sabbath, Feb. 25, I was in Bapho and examined Duros H. Bairamian, M. D., and his wife and admitted them into our communion, and in the afternoon baptized their two children. They had been desirous for a long time to cast in their lot with us, but the distance prevented their attendance at our communions in Larnaca; thus our increase has been 20 during the year; but owing to the sudden and unexpected closing of the "Home" for Armenian widows and orphans and the return of the inmates to Turkey, we have

* Our Sabbath School is very much reduced in numbers, owing to the fact that very many Armenians who used to come regularly have left the Island, nor has the Greek class been so large. Every means has been used to keep not only the children, but also the parents away from us. And, consequently, the attendance of the Greeks is very irregular, ranging from 2 to 21.

Average, English class.....	8
" Greek ".....	8
" Arabic ".....	3
" Turkish ".....	27
Total average, including teachers.....	53

W. M. MOORE, Supt.

LARNACA, March 23, 1900.

† Facts embodied in Report of Board to Synod, June, 1899.

had a decrease of 9 from that cause, also 4 others have left the island, and one was dismissed because of unworthy conduct, and his name taken from the roll, making our decrease 14 in all, leaving a net gain of 6 members. We have now 22 native members on our roll. In Larnaca 14, Nicosia 4, Limassol 2, and Bapho 2.

NICOSIA.—Rev. Haratune Sarkissian has been employed here among the Armenians. He has a preaching service and a Sabbath school on Sabbath, and a prayer meeting on Thursday evening. The attendance upon the services is less this year than last for various reasons. Many of the refugees have either gone to other places on the island or have left altogether. The following is his report:

"There are 40 Armenian houses, the number of souls 150, some of whom are refugees who came lately, but the others have been here for years. There are 12 Protestants.

"I have been frequently preaching in the houses of the Armenians when I visit them, and my words are listened to eagerly and with interest. I was asked last week by an Armenian to go to his house, and going I found another man there who, after the usual salutations, said: 'Is it a fact that there exists a heaven and a hell?' I answered, 'In order to assure us of the existence of these two places, the Lord, Himself, came down from heaven and became a man like us, and He showed us during His stay in the world the way of salvation, and the manner of life we should lead in order to be saved from hell and gain a home in heaven.'

"The visitor then exclaimed, 'Woe to us!'

"Then, the landlord said to me, 'Whatever I do I am always unclean in my conscience, and I do not know what to do. What shall I do to be saved?' I answered, 'If what you say is so, it means that the Holy Spirit is working in your heart, because the first step a sinner takes is to be uneasy about his sins, and feel the need of repentance.' And I began to urge him to come to Jesus with true penitence and trust in Him for pardon of sin, and serve him with fear and love, etc. Many do not come regularly to the services for fear they will be called Protestants. I trust, however, that although the sower does not see it, yet the seed is growing. We ask your prayers.

"HARATUNE SARKISSIAN."

I have preached here five times and given five illustrated lectures. Daoud Saada, colporteur and Bible reader, has had his headquarters here during the year. He has visited Kyrenia and a large number of villages, selling Bibles, Testaments and portions, and reading and explaining the word of God to those who will listen.

LIMASSOL.—Mr. Antonios Vainvois is our colporteur in this district. He has spent a few weeks in Larnaca, and about six weeks in the summer with Dr. Moore at Lefkara, and the rest of his time in the city of Limassol. He met with a good deal of abuse during the first part of the year. The boys, stirred up by the priests and Head Master of the High School, followed him in the streets, cursing and casting stones at him, and at last they were bold enough to stone his house. I wrote a note to the chief of police, and he very soon put a stop to all of this public abuse, but the shops and coffee-houses were closed against him. One coffee-house proprietor, however, would not join with the others in this boycott, so he had one place to go to. We are happy to say that now the tide has turned and all is quiet.

I preached here four times and gave four illustrated lectures during the year.

KYRENIA.—This is the next place of importance in our field. There are three men here at present who are searching for the truth, and gradually putting what they learn into practice. They meet together on the Sabbath to study the Bible. The ladies at the Hospital, the Misses Athill and Dray, are helping them in their studies, and also many a letter has passed between them and me through Mr. Lozides, their leader. Two of them have shops or stores and some time ago they decided to close them on the Sabbath, and have now succeeded in closing all of the shops in Kyrenia with the exception of the

barber shops and the coffee-houses. We trust this will prove to be a permanent reform. I preached here three times and lectured once.

BAPHO.—This place is known as the place visited by Barnabas and Saul. The name of the present city is Ktima. It is built on a ledge of rocks one and a half or two miles from the sea. The ruins of old Bapho are on the seashore. I visited this place for the first time in February. Colporteur Vamvois was here last year for a few weeks. I preached twice and lectured twice. Had very good and attentive audiences, and we trust the seed sown will grow.

Dr. and Mrs. Bairamian, our new members in this district, are both earnest Christians, and we hope they will be a nucleus around which many more will gather. We found others searching for the truth. May the Holy Spirit lead them into the light. . . .

The mission dwelling house is still unfinished. Since we reported that £127 were needed to complete the house, we have only received £11, so you see £116, or about \$560, are still needed. We trust that we will be able to report the house completed when we send our next report.

HENRY EASSON,
WM. M. MOORE.

REPORT OF THIRD YEAR'S WORK OF MEDICAL DEPARTMENT.

Number of visits to patients.....	386
Number of private patients.....	211
Number of clinics held.....	110
Average attendance at clinics.....	58
Total of attendance at opening service	5,549
Minor surgical operations.....	11

I have tried to keep in mind that our mission is first to soul and then to body, therefore no clinic is begun without reading and explanation of God's Word and a

prayer for a blessing on His Word and our efforts to serve Him.

I have been assisted in the religious exercises by Rev. H. Easson, Mr. D. S. Demetriades and Mr. Vamvois. I believe that better attention and more respect is given to our reading and speaking than last year. This is due to several reasons:

First—Improvement in use of Greek language.

Second—More earnestness and better knowledge of the scriptures on part of Mr. Demetriades.

Third—We trust to some interest that we have been the means of awakening in the Scriptures.

I submit this report that you may be better able to join us in prayer for God's blessing on our feeble efforts.

WM. M. MOORE,
HENRY EASSON.

AT HOME.

REPORT OF THE COMMITTEE ON HOME MISSIONS.

From the papers referred to us, it appears that the various Missions in the home field have prospered during the past year to an encouraging degree. The pleasing fact is also indicated that the contributions to the Domestic Mission Fund were sufficient to meet the overdraft of last year and to pay in full the appropriations made to the different Presbyteries. But, on the other hand, it is found that there is a deficit in the Southern Mission account of \$524.65, and in the Indian Mission account of \$499.80. The congregations under the care of the Central Board are generally located in important centers, and ought to receive the heartiest encouragement and support from the entire Church.

The growth of the work in the Southern Mission made it necessary to increase the force employed, while all the laborers

were taxed to their full ability. The work gives evidence that it is making encouraging progress.

Several changes have been made in the working staff of the Indian Mission, yet the new laborers adapt themselves to their positions with readiness, and all the missionaries are toiling with much zeal and success.

The Divine blessing so manifestly bestowed on the Southern and Indian Missions encourages and calls the Church to still greater liberality and more earnest prayer in their support.

On account of the removal of the family to the East, Mrs. N. R. Johnston has resigned her position as superintendent of the Chinese Mission, which she had so acceptably filled; and no arrangement now exists for continuing the work in that field. The Chinese in connection with the Mission have petitioned the Synod to send an ordained missionary to labor among them; and the Board asks the judgment of Synod itself with reference to the continuing of the work in Oakland.

The Jewish Missions in Philadelphia and Cincinnati continue under the care of the Presbyteries of Philadelphia and the Lakes. The work in the former appears to be carried forward with increasing energy and success. The work in the latter has been seriously crippled for the present by the death of its founder and efficient friend, Rev. J. C. Smith. The Board brings to the attention of Synod the question as to the future of this Mission, and the Lakes Presbytery heartily recommends the continuation of the work, as prosecuted under the care of Miss Mary Patterson, with good results, and asks that the Mission share in the funds.

We recommend the following:

1. That the report of the Central Board of Missions be published.
2. That the Jewish Mission in Cincinnati

be continued under the supervision of a committee to be appointed by the Lakes Presbytery and share in the common fund for Jewish Missions this year.

3. That Synod grant the petition of the Oakland Chinese Mission; and that a committee be appointed to secure at once a laborer for that field; and that if this cannot be done, the Synod proceed to elect a missionary; and that a day be appointed for a collection for the support of this work.

D. H. COULTER,
N. R. JOHNSTON,
H. G. FOSTER,
G. CUNNINGHAM,
W. F. WILLSON.

REPORT OF CENTRAL BOARD OF MISSIONS.

We have held twelve regular meetings during the past year, all of which were well attended. Rev. B. M. Sharp, who was elected a member at the last meeting of Synod, has met with us.

DOMESTIC MISSION.

We are glad to be able to state that the contributions to this fund have been sufficient to enable us to pay in full the appropriations made by Synod to the different Presbyteries. We are confident that all that is requisite that this department of church work may receive the liberal support its importance demands, is that our members be made acquainted with its needs.

That the Presbyteries may pay promptly those in their employ, the Board has decided to make distribution of the funds on hand at the October, January, April, and July meetings. Attention is called to the following recommendation, adopted at the last meeting of Synod (Minutes, p. 127).

“Resolved, That Presbyteries receive appropriations only as needed to pay for work done.” The Presbytery, not the Board, must decide as to the amount of

work done and in the report to the Board should state the sum needed to meet the obligations incurred without specifying for what particular congregation or station the money is intended. Attention to this will prevent delay in forwarding remittances as well as confusion.

CHICAGO.—REV. J. M. Wylie resigned his position as missionary to Chicago at our meeting held on the 19th of June. Since then the congregation has supplied itself part of the time, and part of the time has been supplied by the Board. We have endeavored to secure a competent person to take charge of this field, but have thus far failed. Chicago is a most important centre. Our members are united and hopeful. The number of communicants as reported is thirty-two. The session has been enlarged by the addition of two elders.

RECEIPTS.

From congregations	\$4,501.21
From dividends	1,592.65
From bequests and other sources.	3,169.90

Total\$9,263.76

EXPENDITURES.

Balance overdrawn.	\$1,006.61
Expenditures	8,087.18

Balance \$169.97
 We ask for this Mission.....\$6,000.00

SOUTHERN MISSION.

The school opened on Monday, Oct. 2, with a large attendance. The total enrollment for the year was 640; average attendance 458. On account of the large number of scholars, it was found necessary to arrange for eight grades instead of seven as last year. Miss Lulu Hunt and Miss Kate Woods were given charge of the second and third. The attendance in the primary room reached at one time 130. Miss Louise Kynett was employed as an assistant for Mrs. Simms there. Miss Elizabeth Miller, of Beaver Falls, Pa., has been working in the school since the first

of January. She made no charge for her services, but Mrs. McIsaac has paid her \$15 a month to help cover necessary expenses. She has assisted in the rooms in the forenoons, and has taken charge of Miss Beattie's room in the afternoons. Mrs. McIsaac kindly substituted for Miss Walker in the afternoons, thus allowing the latter to teach music, instrumental and vocal. The teachers are as follows: Room No. 1, Mrs. Simms; No. 2, Miss Hunt; No. 3, Miss Woods; No. 4, Miss Hobbie; No. 5, Miss Beattie—in place of Miss Pollock, unable to return on account of sickness; No. 6, Miss Kingston; No. 7, Miss Walker; No. 8, Miss McCartney.

There will be a graduating class this year of eight, two boys and six girls.

But little has been done in the industrial department on account of the large attendance of scholars, requiring all the time of the teachers in the school work. Since the beginning of January, when Miss Miller commenced to assist in the work, Miss Beattie has devoted her afternoons to teaching sewing, and Mrs. McIsaac has had classes two afternoons in the week in industrial work.

The sessions in the country schools have been rather shorter than usual this winter. The Valley Creek school, in charge of Mrs. Phillips, opened the second week in November and closed the first of April. The enrollment was thirty, and average attendance twenty-two.

The Pleasant Grove school, under the charge of Mr. Pickens, was in session about five months. The enrollment was fifty-five, and average attendance forty. Summer sessions of about two months will be held at both of these places.

The church work has moved on about as usual. At the fall communion there was an accession of nine, eight of whom were from the school, and at the spring communion of three.

The average attendance in the Sabbath schools was:

Selma morning school.....	110
Selma afternoon school.....	240
Pleasant Grove	38
Valley Creek	45
Pine Grove	40
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Total	473

This last, Pine Grove, is a new school conducted by Mr. McIsaac. There are about sixty children enrolled. On account of the increased expenses the surplus from the schools will not be as large as formerly.

Total receipts	\$885.44
Total expenditures	850.31
<hr/>	
Balance	\$35.13

Dr. T. P. Stevenson, Mr. J. S. Arthur, and Mr. and Mrs. James Scott made brief visits to the Mission. Mr. McIsaac writes: "We all appreciated very highly the visits of these friends, and would like to see others of our people follow their example."

We call the attention of Synod to the condition of this fund. The treasury is reported as overdrawn to the amount of \$524.65. This should not be. The Mission was never in a more prosperous condition or doing better work. This is not the time to curtail our efforts in the South. They should be extended. Will not pastors and elders exert themselves to raise the full amount asked for?

RECEIPTS.

From congregations	\$1,829.12
From dividends	232.23
From bequests and other sources.	2,811.99
<hr/>	
Total	\$4,873.34

EXPENDITURES.

Balance overdrawn.	\$959.25
Expenditures	4,438.74
<hr/>	
Balance overdrawn	\$524.65
We ask for this Mission.....	\$5,000.00

INDIAN MISSION.

"There has been an unusual number of changes in the personnel of workers—Miss Walkinshaw, on account of ill health, resigned as laundress; Mr. Robb returning to his farm in Kansas, Mr. W. W. Humphreys taking his place; Miss Staley, now Mrs. Wm. B. Hay, resigned, and her place was taken for five weeks by Mr. Carithers, and from late in October until the middle of April by Miss Alice Carithers, since which time Miss Mary Moore entered in this department as a regular teacher. Miss May Willson takes the place of Miss Speer, who resigned. The working force has been increased by Mrs. Humphreys, formerly Miss White, who is a regular practicing physician."

"It is due the workers," Mrs. Carithers writes, "to bear witness to the readiness with which they have co-operated in the work, and at times when it was particularly arduous because of the lack of sufficient help, there was no disposition to grumble, but all cheerfully united in trying to make the best use of the opportunities we had."

"Mention should also be made of the excellent spirit shown among the workers in planning the best things for the Mission and in doing their full share in carrying them out. Those who have left our ranks are following us with their prayers and efforts and continue to give good aid to the work here."

The total enrollment in the school was 65. Number of days the school was in session, 27. Total aggregate number of days' attendance, 13,404. The children have read the Bible from the first Psalm through John, fifth chapter. They have committed 1,225 questions in the Shorter Catechism, 1,420 in Brown's, and have reviewed in the Shorter Catechism 1,867. The penny collections, amounting to \$35, were sent to China and India. Music lessons

were given to the whole school. One hour of each school day was given to industrial training. Preaching has been held at the Mission each Sabbath afternoon, and in the forenoon either at the Apache Camp (8 miles from the Mission) or at Mt. Scott (12 miles from the Mission), with interested audiences in every case. A number seem almost persuaded, but are held back by some circumstance in their surroundings.

It was found necessary to warn our "members against the practices of the medicine men as opposed to Christianity," "consisting as they do of incantations and appeals to spirits and devils." This aroused the medicine men to violent opposition. In various ways they have hindered some who were disposed to be baptized. Rev. J. C. McFeeter assisted at the communion held June 18, 1899, and Rev. D. C. Martin at that held April 15, 1900. There was an accession at the former of two new members, and at the latter three. "The Indians," Mr. Carithers writes, "seem to enjoy their communion greatly. They are of great advantage to them spiritually. All of the members do not make equal progress in spiritual things; there are but very few, however, that do not manifest an interest in their growth in grace." There was some sickness in the mission station. On the whole, the health of all has been good. But one death occurred, that of a member in July, 1899. On the 22d of April the boys' building was struck by lightning, the marks of which are still to be seen. The teacher and children were mercifully preserved from harm.

"Mention ought to be made of the thoughtful kindness of friends in Sharon and Morning Sun congregations, who donated to the Mission a drilling machine, which has already been of valuable service; of the Women's Missionary So-

ciety, by which the Mission was equipped with iron bedsteads; of Elder James Dougherty, of Sterling, Kan., who has given months of work without compensation, and of numerous friends who, by contributions of clothing and eatables, have aided the work and saved expense."

The friends were cheered during the year by visits from a number of brethren, among whom was Rev. T. Patton, who remained over the Sabbath and spoke to the Indians.

The attention of Synod is called to the condition of this fund. Last year a balance of \$222.15 was reported. This year there is a deficit of \$499.80. Our work in this field has been signally blessed. In order that it be carried on as it is now, the full amount asked for, \$3,000, should be raised—nothing less will do.

RECEIPTS.

Balance	\$222.15
From congregations	1,316.34
From bequests	2,158.23
	<hr/>
Total	\$3,696.72
Expenditures	4,196.52
	<hr/>
Balance overdrawn	\$ 499.80
We ask for this Mission.....	\$3,000.00

CHINESE MISSION.

Mrs. Johnston has continued in charge of this Mission during the year. She has been assisted by Len Yen, Miss Grace Johnston and Miss Alice Wood, who took the place of the latter for a short time. The number of scholars enrolled was 43. Four were baptized. The number of resident members is 14. One of the members, Ning Sing, died during the year. The collections amounted to \$79, \$53 of which were applied to mission purposes, and \$26 to charity. Mr. Johnston preached and labored in the Mission as health and strength permitted. He dispensed, unassisted, the Lord's Supper twice since last meeting of Synod. In

view of the work done by him during the year, the Board made an appropriation to him of \$50 out of the mission funds.

On account of the removal of the family to the East, Mrs. Johnston resigned her position as superintendent, a position for which she was admirably fitted and the duties of which she discharged to the entire satisfaction of the Board. No arrangement for continuing the work of the Synod has been made. Since the departure of Mrs. Johnston, in the middle of April, Mrs. Borland, recommended by Mrs. Johnston as a sensible person for the position, assisted by Len Yen, has had charge. We ask the judgment of Synod itself with respect to the continuing of the work in Oakland.

In response to the appeal issued by the Board, enough money was received to enable us to meet the month's expenses.

RECEIPTS.

Balance	\$497.88
From congregations	140.00
From dividends	5.13
Other sources	174.06
<hr/>	
Total	\$817.07
Expenditures	784.75
<hr/>	
Balance	\$32.32

JEWISH MISSION.

We have complied with Synod's directions with reference to the Missions in Cincinnati and Philadelphia, forwarding the monies contributed to the respective treasurers as they were needed.

In the death of Rev. J. C. Smith, pastor of the Cincinnati congregation, that Mission has sustained a very great loss. We

bring to the attention of Synod the question as to its future.

RECEIPTS.

Balance	\$258.12
From congregations	896.49
Other sources	379.66
<hr/>	
Total	\$1,534.27
Expenditures	1,022.01
<hr/>	

Balance\$ 512.26

J. W. SPROULL,

Chairman.

UTICA.—In the providence of God the members of the Woman's Missionary Society of the Utica Congregation are called upon to record the death of Miss Sara Parks, which occurred February 13. We desire thus to bear testimony to her Christian character, her attachment to the principles she espoused and her willingness to assist in every good work. A great sorrow came into her life in the sudden death of her beloved mother, but with so much courage and faithfulness did she assume her mother's place that she became the very light of the home, and by her ever cheerful word and sterling friendship endeared herself to a large circle of friends. Thus by this sudden call are we reminded that our day of service for the Master is fast passing away and that we should be up and doing while the day lasts. And that we as a society extend our heartfelt sympathy to the family.

AMANDA HERVEY,

ADDA DUNLAP,

MRS. JENNIE ADAMS,

Committee.

This number of OLIVE TREES contains four pages more than usual that the missionary reports may all appear together.

MONOGRAPHS.

DELIVERANCES OF SYNOD OF 1900.

SABBATH SCHOOLS.

1. As the Sabbath school has become so important a factor in the religious training of the young, we recognize the duty of parents to see that their children are in attendance and come promptly, but at the same time we urge parents to be very careful to resist any tendency to allow the instruction thus given to supplant home training; we urge upon sessions and Sabbath school associations the necessity for exercising the greatest care in the selection of teachers, and upon teachers the necessity for the most careful preparation for the class.

2. As the Church of the future will be largely composed of those who have received much of their religious education in the Sabbath school, we urge upon officers and teachers the necessity for keeping before them, as the ends to be attained, (1) bringing the scholars to Christ, (2) leading them into the fellowship of the Church, and (3) training them for active service for Christ and His Church.

3. As the welfare and success of the Church and Sabbath school are most closely connected, we urge upon the attention of members of the former the duty of manifesting such an interest in the latter by their presence, their efforts and their financial support as circumstances will permit.

4. Believing that anything which belittles the Church, or is substituted for the Church, is to that extent hurtful and ought to be resisted, we urge upon sessions and officers, teachers and friends of the Sabbath school to make special effort to see that those who attend the Sabbath school attend also the church service.

5. In accordance with the action of former Synods, we endorse the Home Department and Graded System, and recommend their use in our Sabbath schools.

J. W. SPROULL,

Chairman of Committee.

NATIONAL REFORM.

1. One great leading duty of the Reformed Presbyterian Church is to declare the honor of Christ as the King of Nations.

2. Each pastor in his field should let this light so shine that his entire neighborhood should know that he is a witness for the royal prerogatives of Christ as Governor among the nations.

3. We believe the preaching the world needs to-day is a whole Christ, not simply as priest, or priest and prophet both, but as prophet, priest and king.

4. We declare that the Spirit of God will not be given to the Church in fullest measure so long as it refuses to give to Christ the honor that belongs to Him in all His offices.

5. It is the worst sort of ingratitude to say that we accept the blessings of the death of Christ upon the cross and deny to Him who died upon the cross the glory of the crown that God gave to Him because He became obedient to that death.

6. So far as we can consistently, we co-operate with every organization of temperance, Sabbath observance, anti-secrecy, anti-polygamy and divorce, and all kindred associations that have in view the honor of Christ and the preservation of our Christian institutions.

7. The National Reform Association affords an efficient means through which we may labor for the discharge of our obligations to this nation, and we therefore commend it to the continued support of

our people on the same conditions as heretofore, asking for it the appropriation of \$5,000.

H. H. GEORGE,

Chairman of Committee.

PSALMODY.*

While there is unity of purpose manifested in the composition of the books of the Bible, each book fills a place exclusively its own. Although there are similarities of contents, there are also differences which reveal a distinct aim. In the study of the Scriptures book by book, devout Christians will seek to know that aim. Generally it can be readily discovered, and the discovery is a great gain in determining the practical use of each book. It is not difficult to determine the specific object in each of the five books of Moses. The aim in Joshua, Judges and other historical books is quite clear. The prophets leave no room for speculation as to the specific purpose for which they prophesied and wrote. No great difficulty is experienced in determining the purpose in each of the four gospels, the Acts and the Epistles.

But whatever room there may be for differences of opinion about the aim of any of these books, there is none as to the Book of Psalms. It is agreed by Bible students it was written to praise God by exhibiting His perfections and mighty works. While this purpose runs through the whole Bible, it reaches its climax in the Psalter.

The proper use to make of this book is no less clear. While all other books of the Bible were written to be read, the Psalter was written to be sung. This is evident from its name, the style of its composition, the dedication of many of its odes to the chief musician, the divine command, and the example of Old Testament worshippers, of Christ, and of the early

Christian Church. Frequently the command is given to read the law, and it is said that the Prophets were read every Sabbath. But the Psalms are spoken of as being sung. Among orthodox Christians there is seldom a question as to the proper use of sixty-five of the books of the Bible. Whatever the excellencies of uninspired prose writings, no one proposes that they share the honors of the sacred books. Men of learning and of spiritual power may properly employ their talents in writing books to aid in understanding the Scriptures, but such productions are not allowed to supplant the Scriptures, nor are they regarded as supplementary thereto. But, while the purpose and use of the Psalter are as clear as the purpose and use of any other portion of Scripture, many Christians claim the privilege not only of writing and using other songs, but also of thrusting them into the place which God allotted to the Psalter. The result is that while the Psalter is not thereby thrust out of the Bible, it is thrust out of its place in the worship of God. By many churches it is no longer used as a Psalter, but is merely read as other books of the Bible are read. They doubtless believe in its inspiration, but they have discarded it as a Manual of Praise, and have substituted for it Hymnals of human composition. In such Hymnals there may be selections from the inspired Psalter, but this only emphasizes the fact that as a Psalter it has been rejected.

The following churches belong to this class: All branches in all lands of the Adventists, the Baptists, the Christians, the Church of God, the Disciples of Christ, the Dunkards, the Evangelical Association, the Mennonites, the Methodists, the Moravians, the River Brethren, the Plymouth Brethren, and the United Brethren, the Congregationalists in the United States, the Northern and Southern

* Read at the Synod of the Reformed Presbyterian Church at Cedarville, O., June, 1900.

branches of the Presbyterian Church in the United States, Cumberland Presbyterians, the Reformed Church in America, the Reformed Church in the United States, Unitarians, Universalists, together with a number of smaller bodies and independent congregations not easily classified.

There is a second class which embraces all those which recognize and use the Psalter as a Psalter, but which use also uninspired hymns. To this class belong Episcopalians and Lutherans in all lands, the Presbyterians in Canada, England, Scotland and Ireland; the Free Church of Scotland, the United Presbyterian Church of Scotland, the Congregational Church in the British Isles, the Netherland Reformed Church in Holland and in South Africa, and the English-speaking branch of the Christian Reformed Church in the United States. This last-mentioned body uses only fifty-two hymns, one for each Sabbath of the year. They are sung in connection with the expounding of the one-fifty-second part of the Heidelberg Catechism, which forms a part of the service each Sabbath. Other bodies which belong to this class are the Armenians, the Greeks, the Roman Catholics and the Reformed Jews.

But there is a third class, consisting of those who use the inspired Psalter as the exclusive Manual of Praise. They recognize the right to make and use devotional poetry as they recognize the right to make and use religious books in prose. But as the latter may not usurp the place of the Law, the Prophets, the Gospels and the Epistles, so the former may not usurp the place of the Psalter. To this class belong the Associate, the Associate Reformed and the Reformed Presbyterian Church in all branches and in all lands, the United Presbyterian Church of North America together with its missions in Egypt and India, the Reformed Church of the

Netherlands, the Christian Reformed Church of Holland, the Dutch and German speaking branches of the Christian Reformed Church in America, the Conservative or Dopper branch of the Netherland Reformed Church in South Africa, and the Orthodox Jews. But these various branches of the Reformed Church in Holland use about seven spiritual songs. With one exception there are metrical versions of such portions of Scripture as the Lord's Prayer and the Decalogue. That exception is the Apostles' Creed.

Taking this review of the attitude of the churches toward the Psalter as an aid in determining present duty, we recommend that stress be laid upon the following points:

1. That the divine purpose in the composition of the Psalter makes its continued use as a Psalter obligatory, and that this purpose is not answered by merely reading it, or by making and singing other songs in imitation of it, but by using it as the Manual of Praise.

2. That the substitution of uninspired songs for the Psalter in the worship of God is an offense of the same kind as the substitution of human productions in prose for any other book of the Bible.

3. That while the right to compose and sing uninspired poetry is the same as the right to compose and read uninspired prose, it is a right more easily and frequently abused, and should therefore be exercised with great caution, lest we abate our testimony for a pure worship.

4. That by faithful testimony and consistent practice, by the improvement of our congregational singing, by co-operation with other Christians to secure a uniform version of the Psalms, and by all other laudable methods, we will seek to establish the Psalter as the sole Manual of Praise.

R. C. WYLIE,

Chairman of Committee.

EDITORIAL NOTES.

—The Synod of 1900 is over. The election of Rev. F. M. Foster, Ph. D., to the Moderatorship was hearty and unanimous. There were no other nominations and every one seemed pleased that the choice had fallen on him. Dr. Foster was in many respects an ideal presiding officer. Firm, yet courteous in his rulings, well acquainted with parliamentary law and familiar with the order of business, he allowed no unnecessary delay in the work of the assembly.

The opening sessions of Synod gave promise of a very harmonious meeting, not simply in the conclusions reached, but in the discussions that led up to them. The declaratory reports on Sabbath Schools, Young People's Societies and Evangelistic Work were excellent papers, and the deliverances of Synod on these subjects will appear in *OLIVE TREES*. The report on Psalmody was such a fresh and original presentation of the position of Psalm-singing churches on this question that it will be published in full. The reports on National Reform and Testimony Bearing were also admirable; so well expressed as to keep out of view points of divergence and differences of opinion, and create good feeling. But the leading representatives of these rival enterprises seemed to feel that fidelity to their convictions demanded a debate that was at once unseemly and hurtful. It was as a sudden storm in the Alps on some fine summer evening, preceded by a strange hush in nature that only the natives can interpret, and interspersed with glints of sunshine during its passage, yet so destructive in its fury, that the beauty of the sunset which lights up the scene after it has passed, only serves to bring out more vividly the ruin it has wrought. Many

are praying that the storm may clear the atmosphere, and result in future peace and future striving together with one heart and one mind for the honor of Christ.

The Foreign Missions were well represented. When the committee had reported and its judicious recommendations were adopted, Miss Mattie R. Wylie, in a very attractive and impressive address, emphasized the value of educational work, indicated the variety of ways in which the missionaries are seeking to reach the unsaved with the gospel of Jesus Christ, and related some touching incidents that illustrated the results of their labors. Rev. J. B. Dodds followed with an earnest address in which he urged the Church to widen its missionary operations. Then in a few words Miss Jennie Torrence, missionary-elect to Tak Hing, China, said that she had given herself to Christ to be employed in any form of service He may require.

Encouraging reports were brought to Synod from the Indian Mission and other points under care of the Central Board. A licentiate, Mr. Blackwood, was elected to take charge of the work among the Chinese on the Pacific coast. And a collection of \$1,500 was ordered for that purpose.

The Synod adjourned on Tuesday, June 5, after a brief session of four days and a half, to meet in Eighth Street Church, Pittsburgh, Pa., May 30, 1901. All correspondence on Synodical business should be addressed to the Clerk, the Rev. S. G. Shaw, Ph. D., 45 Antrim Street, Cambridge, Mass.

—Synod made the following appropriations for the current year:
Aged Ministers' fund \$ 1,500 00

Widows' and Orphans' fund...	\$1,500 00
Domestic Mission	6,000 00
Indian Mission	3,000 00
Southern Mission	5,000 00
Jewish Mission	2,000 00
Mission on Pacific Coast.....	1,500 00
Foreign Missions (Syria).....	15,000 00
Foreign Missions (China).....	5,000 00
National Reform	5,000 00
Testimony Bearing	4,000 00
Theological Seminary	1,500 00
Church Erection	5,000 00
Sustentation	6,000 00
Geneva College	2,500 00
Literary fund	1,500 00

Total\$66,000 00

Of this amount, \$51,000 are for the support and extension of the gospel: \$6,000 for sustentation, \$9,000 for Reform work, and \$37,500 for Missions at home and abroad. The total looks large, but it is easily within the reach of the Reformed Presbyterian Church. If its individual membership gives as God requires, the offerings will be far in excess of what Synod calls for. Let all interested in the spread of the gospel, pray that every one may abound in this grace of liberality.

—At Synod the following contributions were handed us for the Foreign Missions:

First Boston Junior Y. P. S. C. E., through their pastor, Rev. S. McNaugher, towards the support of a boy in Latakia School, Syria, \$13; Mr. John Davis, of Locust Grove, O., \$2, and Miss Belle S. Davis, \$5; and Rev. Isaiah Faris, Vernon, Wis., \$30, to be divided equally between Syrian and Chinese Missions.

—The following offerings were received towards the salary of pastors' missionary for a sixth year:

Rev. J. G. Reed, Princeton, Ind...	\$15 00
Rev. J. B. Gilmore, York, N. Y...	15 00
Rev. Chas Clyde, Brodie, Canada..	5 00

—An offering of thirty dollars has been

received from Mr. J. A. Torrence, wife and daughter, of Holton, Kansas, to be appropriated as follows: Foreign Missions, \$10; Mission to China, \$10, and Home Missions, \$10.

—OLIVE TREES has received from Union Reformed Presbyterian Congregation, Mars, Pa., the sum of \$22.46, for the famine sufferers in India, to be credited as follows: Basket, \$14.46; J. A. Forsythe, \$2; Mrs. Robert Campbell, \$1, and Rev. F. M. Wilson, \$5. The Sabbath school of the Second Congregation of New York also contributed \$207.87 for the same purpose a few weeks ago, and the congregation of Walton, N. Y., \$30.70. The money has been forwarded to Mr. Chas. W. Hand, Treasurer of the Presbyterian Board, who will remit with other funds to India.

—The pastor of Second New York requests us to say that at the close of prayer meeting one evening in March, Mrs. Andrew Alexander told him that she wished to devote one thousand dollars to some department of the foreign missions service, where the need of money was pressing. At his suggestion she decided to give half of that sum to the new building in Tak Hing, China, to which she had given five hundred dollars more than a year ago, and the other half to the mission house in Larnaca, Cyprus, stipulating in the latter case that any balance remaining after the completion of the building should be expended in distinctively evangelistic work on the island. It is a very instructive object lesson to see Mrs. Alexander appropriating to religious and charitable purposes her income from the estate of her brother, the late Elder David Torrens. In this way at least a part of the money that Mr. Torrens had in mind to leave to the work of Christ is being used for the extension of His cause and to make some of His needy little ones more comfortable.

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The L. M. S. of the Second Philadelphia Congregation have received and forwarded the following sums to the Indian Mission, for the purpose of refurnishing the dormitories :

Second Philadelphia Cong.....	\$67 00	Geneva, Pa.....	\$12 00
Bethel Cong. (Sparta, Ill.).....	6 00	Syracuse, N. Y.....	6 00
Oakdale, Ill.....	6 00	East Craftsbury, Vt.....	12 00
Sterling, N. Y.....	6 00	Waukesha, Wis.....	12 00
New Concord, Ohio.....	6 00	Parnassus, Pa.....	12 00
Belle Center, Ohio, (per Mrs. Boyd)	6 00	Third Philadelphia.....	6 00
Belle Center, Ohio, (per Miss Templeton)	6 00	Bovina Center, N. Y.....	6 00
Slippery Rock, Pa.....	6 00	Friends in New Alexandria, Pa.....	12 00
Southfield, Mich.....	6 00	Cedarville, Ohio	6 00
Morning Sun, Iowa	11 33	First Beaver Falls, Pa.....	6 00
York, N. Y.....	6 00	Rehoboth, Iowa.....	6 00
Cincinnati, Ohio.....	12 00	West Barnet, Vt.....	6 00
Cambridge, Mass... ..	6 00	Eskridge, Kansas....	6 00
Londonderry, Ohio.....	6 00	Newburgh, N. Y.....	15 00
Olathe, Kansas.....	6 00	Monongahela, Pa.....	6 00

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